RELIGIOUS.

The Eloquence of the Pulpit and Yesterday's Church Services.

THE WOMAN QUESTION IN BROOKLYN

Beecher and Talmage on the Side of Miss Smiley.

FATHER FARRELL ON THE EUCHARIST

Frothingham on the Atonement and the Religion of Humanity.

Another Crowd at the Brooklyn Academy of Music.

Inaugural Discourse of the Rev. Charles N. Babcock.

ST. PATRICK'S CATHEDRAL.

Observances During Lent-Necessity of Faith and Good Works-Sermon by the Rev. Dr.

The Cathedral was vesterday crowded to the loors. The last mass commenced as usual at haif past ten o'clock, the Rev. Father McNamee officiating as celebrant. At the conclusion of the first Gospel the Very Rev. Eather Starrs, Vicar General, as cended the pulpit, and having read the Archbishop's circular setting forth the regulations to be observed during the holy season of Lent, selected his text from St. Luke, xviii. 42—"Receive thy sight; thy faith had made thee whoic." Those words, said the reverend gentleman, were addressed by the divine Saviour to a poor blind man sitting on the wayside on the road to Jericho, and when the Saviour was passing by he cried aloud, "Jesus in the power of the divine Saviour and the ardent lesire of receiving his sight urged him to cry out again, notwithstanding the opposition that he met with in the crowd. At length his perseverance was ping on the way, ordered the blind man to be "What wilt thou that I do for thee?" and he said,
"Lord, that I may receive my sight." The Saviour
then spoke, saying, "Receive thy sight; thy faith hath
made thee whole." The bland man immediately received his sight and began to follow the divine
Saviour.

GLORIPYING AND GIVING THANKS
In conjunction with the crowd that had witnessed this illustrous miracle. There was here presented a remarkable instance of the efficacy of a strong and lively faith. It was to that the divine Saviour attributed the cry of the bilind man, and the Scriptures assured us that by faith this man received his sight, and that without faith it was impossible to piease God. It was the principle or all Christian periection and the root from which all fruits spring. It was the first step to our salvation. The Scriptures told us that there was but one true faith, as there was only one God, one sheep fold, one nouse; and as

but who, blinded by their passions, would not give up the pleasures of the world or conform to the practice of faith. In their case it was blindness of the heart rather than blindness of the mind. The fourth class was composed of those who beheved in all the doctrines, but at the same time practiced certain forms for themselves, and who would not submit to the rules of the Church, but rather preferred to follow their own will, and had so much self-respect that they did not practice the faith in union with the spirit of the Church. The doctrines submitted by Christ had always been the same. Christ commissioned his abostles and authorized them to go forth and preach the Gospel to all nations, with the promise that he who believed and was baptized would be saved. Those doctrines had been preached and taught during the last eighteen centuries. No change had taken place. The same delivered by the apostles were now delivered by the pastors of the Church, and hence there was the rule to go by—the rule of faith, which is the Holy Catholic Church, and

GUIDED BY FIE SPIRIT OF GOD and by the light of the Holy Ghost nothing could go astray. But although faith possessed many advantages, still laith alone was not sufficient. St. Paul said that if a man had faith so strong as to move a mountain it profited nothing without charity. Faith must be accompanied by good works was dead in the same manner as the body without the spirit was dead. The reverend gentleman concluded by exhorting the congregation to practice faith and good works, and that, by dimitating the example of the blind man following in the footsteps of Christ, they would dually reach the road that led to the heavenly Jerusalem.

The mass sang was by Butier, in D minor, and the road that led to the heavenly Jerusalem.

The mass sang was by Butier, in D minor, and the road that led to the heavenly Jerusalem.

The mass camp with great taste and artistic finish. The Forty Days' Adoration commences next sundar, when solemn and appropriate ceremonies will take place, w

THE NEW CHURCH.

Sermon by the Rev. G. H. Hepworth on Moral Courage-The Brave Young Men of

Mr. Hepworth delivered a sermon to a large audience in Steinway Hall last evening on moral courage as an element of success, especially in New York. His text was from Matthew xxvi., 74 -"Then began he to curse and to swear, saying, I know not the man." He began by describing the scene in which Peter acted so prominent and cowardly a part—a part which he never ceased to regret. How matural, he said, it is for a man to curse and swear when he is accused of something which he is not willing to confess! The Apostle represents the average man, who always makes up for his weak. nesses by blustering and swearing. The true man, he who knows he is in the right, keeps quiet, invites criticism and investigation, looks you in the face and tells the truth. The false man always grows red in the face, becoming unduly excited, and makes the strength of his cause to depend on noise, or threats, or oaths. Now, to get on in its best sense, a man must have moral courage. He needs it if he lives in the smallest village, for emergencies will sometimes arise even there; ne needs it, especially, in such a city as this, where life itself, from beginning to end, is one great, continuous emergency. Let me tell you just what I mean. The word bravery expresses a very admirable quality, but it does not exactly indicate the element of character of which I wish to speak. A man is generally brave on impulse. When is heard the slarum of war the general fever runs high. Without exactly reckoning consequences a thousand young men rush to the army. You see them in the

young men rush to the army. You see them in the thick of the fight; they are borne on by an excitement which spreads all over the Continent. They fight, they die. Do we not honor them? Yes, with all our hearts. We never forget them.

We RUILD MONTMENTS
to them; we tell our children about them. And yet even they may or may not have that sull loftler element of character which a true religion teaches. One may march up to a cannon's mouth, and yet not

dare to face and not be able to conquer a bad habit. He may be brave as a lion, and yet not have an atom of moral courage. A man has courage when he has convictions, and stands by them in spite of the world. When the plague ravaged Europe, men and women were found who, knowing that death might result at any hour, still went about ministering to the necessities of the stricken and the dying. That is what I call moral courage. They knew what their duty was: they deliberately determined to take the hazard; and when frightened multitudes were necing for safety, they stayed to close the eyes of those who were helpless. So the young man who belongs to fashionable somety, who, for his principles, for his temperate or his religious habit is sneered at by 'his set,' but who calmly pockets the sneer and keeps true to nimself and God, has something of the noblest element of heroism. And that independence, that manliness, based on thoughtfulness, or conviction, is needed by the young men of to-day more than anytning else, We are all to flexible, too pilable; we are not stern enough in our sense of duty and in our adherence to what we know to be right. There are some men who always go with the majority and always toink with the majority. They are empty and fill themselves with the opinions of others. They are made up, so far as dress is concerned, by their tailors. Whatever sinaped coat

opinions of others. They are made up, so far as dress is concerned, by their tailors. Whatever snaped coat

THE PARISIAN FOP

wears that they wear. They are made up, so far as politics are concerned, by the dominant party. They grow furious about slavery or anti-slavery, in obedience to the company they keep, and they go to church wherever the crowd goes. I have no patience with that sort of man. Then there are others who say, "I never pretended to be good," and make that an excuse for all sorts of evil. Well, suppose you never did pretend to be good—is your logic so poor and your soal so shrivelled up that you cannot see that this is only an added guilt? Suppose you go up to the roof some fine morning, and saying, "I never pretended to any knowledge of the laws of nature," jump or—what will be the consequence? Why, you will simply break your neek like any other idlot. It is your business to know what the forces of nature are, so far as they regulate your life, and it is also your business to boey them. And in religion the case stands the same; you are not excused for not knowing what it is your business to know. The simple truth is, you are living in a world whose laws are partly discovered and partly revealed. And in this world the only safe course is to take great pains to find out what the law is, and then to obey it. Discoedence always ends in regrets; obedience always ends in joy. Make no mistakes. Don't dream to get sweet things out of moral turbitude. Matters will turn out just as you expect them not to. I once went shooting. I saw a rabbit you fream in fired and—what? Well, I found myself unexpectedly on my back, and my rebelitous gun was quietly reposing some distance off. As for the rabbit, he may be laughing at me yet for aught know. I am sure I did not hit nim. Well, that is a good illustration. Wrong is a kicking gun; don't use it. It shoots at the wrong end. No matter where you aim, it hits yourself. What do I advise? That you ally yourself to duty. That you do it caimly, deliberately and prayerf

ST. PETER'S CHURCH.

Sermon by the Rev. Father Farrell on the

Eucharist.
Yesterday morning high mass was celebrated in St. Poter's church, Barelay street, and the Rev. Father Farrell preached an able and eloquent ser for what purposes it was instituted by our Saviour The learned givine said that its first aim was to keep in constant remembrance the death of Christ its second to give a new strength to all who partake supper Our Lord took bread in his hands and broke it and gave it to his disciples, saying, "This is my body, which is given for you;" and of the chalice, "This cup is the New Testament in my blood, which is shed for you." Christ instituted

THE BLESSED EUCHARIST.
for the nourishment of our souls. Thirdly, our Saviour left for us the sacrifice of the mass. He offered Himself a sacrifice on the tree to His Father perfection and the root from which all fruits sprung. It was the first step to our salvation. The Scriptures told us that there was but one true faith, as there was only one God, one sheep fold, one nouse; and as the proper grows of the control with the world were at present divided and subdivided into various forms of behef, it was necessary from time to time to remind men of the nature of the faith given to the saints, and that that faith could be found only in the Catholic Church. Faith was the free gift of God, and, as St. Paul said, by grace we are saved through faith. It was not of ourselves, but by the gift of God, that men received grace; he wished; all to receive faith; but all did not ask for it with the proper dispositions. The condition of the poor man mentioned in the Gospel might be in a spiritual sense applied to four different classes of persons in the world. There were those who believed not even in the existence of God, there were many persons who remained in the same condition to-day. In the extended, there were many persons who remained in the same condition to-day. In the second place, there were those who were "RELUPICED BY EDUCATION and carry training, and although they believed in a certain kind of revelation, stail they would not submit to relative the same condition to-day. In the second place, there were those who were "RELUPICED BY EDUCATION and carry training, and although they believed in a certain kind of revelation, stail they would not submit to receive the second place, there were those who were "RELUPICED BY EDUCATION and carry training, and although they believed in a certain kind of revelation, stail they would not submit to receive the second place, there were those who were "RELUPICED BY EDUCATION and carry training, and although they believed in a certain kind of revelation, stail they would not submit to receive the second place, there were the second place, there were the second place to the service, beeding not the teaching of their pastor, but allowing their thoughts for us, and when He gave to His disciples the bread

the ensuing Lenten season, and not omit to purgetheir souls from the dross of sin.

The service performed was Righini's Coronation Mass in D minor, for four voices and chorus. The offertory, "Ave verum" (Miliari), a fine tenor solo, was well rendered by Mr. Fillippi; and the duet, "Christe, eleison," was beautitully executed by the same gentleman and Mile. Agatha Munier, a young lady who possesses a voice of marvellous richness and compass. The solo, "Et incarnatus est," was well performed; and the quartet, "Benedictus," was exquisitely given by Mme. Easton (soprano, Mile. Munier, Messrs. Filippi and Staud. The "Agnus Det" brought into play the full powers of the soprano and contraito, also the basso (solo) of Mr. Staud. The accompaniments and voluntary Mr. Stand. The accompanients and voluntary were most ably executed by Mr. Pecher upon the nowerfully sonorous organ that adorns the rood lon of St. Peter's.

CHURCH OF THE MESSIAU.

Object of the Unitarian Belief-Its Duties, Its bury.

the Messiah, corner of Park avenue and Thirty-fourth street, were well attended. The minister was Rev. Aug. Woodbury, of Providence. He preached the second of the series of discourses to be preached here on the special tenets of the Unitarian benef. His subject was "What Do We Stand for ?" as based upon Revelations iil., 11. no man take thy crown. Him that overcometh will make a pillar in the temple of my God." A small but faithful church; how dow does it stand and what does it stand for in this struggling life of Christendom? Every church, in order to be, must nave a reason for its being. It must not be an accidental appearance, an unaccountable growth. It dental appearance, an unaccountable growth. It must be designed to represent some principle, to have an aim—a duty to perform. But this principle must not be infringed, this aim abandoned this duty abandoned; if they are the church mus die. The Roman and Protestant Churches look upon each other as being wilfulty opposed to Christian truta; so orthodoxy views heresy as

After illustrating this and showing that intol rance springs from deep, earnest convictions, he proceeded to apply these principles to the charac-ter and condition of the Unitarian faith. What reason have they for being? What is their providential work in the world? What do they stand for and represent in the religion, thought and action of their time? What is their duty to other churches and represent in the religion, thought and action of their time? What is their duty to other churches and to themselves? The Unitarian Church is not an accident. Its principles have exercised a vast influence upon the thought and life of Christendom. It has held an important place in the culture of Christian society. It has been a power in modern civilization. The influence it has exerted is far more than commensurate with its numbers. It has taught the world that numbers are not the measure of strength; that truth is not siways determined by majorities. Tried by a numerical test Christianity liself is a failure, as, after eighteen centuries of active life, it has scarce, y converted half the human race. But the glory of Coristianity is that it leads the world in thought and spirit—in all the nowers of genuine life; so that there is not a nation under heaven but has felt its influence and been quickened by it into new life and higher aspirations. The Unitarian Church is the interpretation of Christianity in the foliness of its generous love. It does not elevate the Founder of Christianity to a place in the Godhead, for God cannot be divided. Their PROVIDENTIAL WORK in the world is to breathe into it a better spirit in all its thoughts and actions—to set the human soul free from the shackles of superstition—to open the mind to the entrance of divine truth. After amplifying this part of his discourse at ecoquent length, he proceeded to show that honest men of opposing creeds must of necessity admit that the Unitarians were wrong, and he respected them the more for it. That men must differ seemed to him inevitatie. Some were born to be Romanista, some to be Protestants. There is a spiritual law of gravitation which operates stowir. Indeed, but nevertheless.

ticular forms of the instruments used. He was certain he could not handle the tools so defity used by his neighbors, nor they his; but this did not prevent them from being cordial to each other. While we do not believe in the

FIVE POINTS OF CALVINISM,

or the ceremonials and authority of the Roman Church or of the Protestant Episcopal Church, or the necessity of observing a particular form of baptism, there are honest men and women who do, and who, increover, think us in error. We believe that the spirit of a man's life is more important than his opinion of this, that or the other on religious subjects. For it is the spirit that worketh in him; and if that Spirit be true and trustrul, and according to Christ, we hear in patience and reply in love. We flud boints of agreement instead of difference. We have charity for all; we all belong to the Church universal, and we are all working to make the

KINGBOM OF HEAVEN

real upon the earth. There are many ways to the celestial city, and we all hope to arrive there in God's own good time. We do not think that on our arrival the question will be asked through which Church we came, but rather, have you been lathful to the truths you recognized The duly to their own Church was plain. "Hold fast that which thou hast, that no man take thy crown." Charity to others is not to induce indifference to the irruths you recognized the best way to answer the cavilings of those who talk of our decline is to be all the more active in our well-doing—to make our work more and more needful for human good. We must convince them that the truth they hold is the more active in our well-doing—to make our most helpful in duty, the most encouraging in tempitation and trial, most conductye to the welfare of man and the glory of God. There are those wno go away from us because we are not sufficiently orthodox, forgetting that divine truth cannot be expressed by dogma; but their rathings are poweriess to hurt us.

ST. STEPHEN'S ROMAN CATHOLIC CHURCH.

Celebrated Jesuit Missionary-His Experience Among Three Hundred Millions of -China the Great Battle Field of

St. Stephen's Roman Catholic church was vester day filled by an attentive congregation, who istened to a sermon from the Rev. Father Vasseur, of the Society of Jesus, the only Roman Catnot missionary who has ever represented the United States as a missionary among

THE "HEATHEN CHINEES."

The text of the reverend gentleman was as follows:—"Put on the armor of God, that you may be able to stand against the deceits of the devil, flaving your feet shod with the preparations of the gospel"—Ephesians vi., 4-6. This solemn theatre ble an audience of the faithful, the splendor and divine ceremony of the house of Gcd, are not made for a poor foreigner and a poor missionary, accustomed out to adventures among a little flock of CHINESE NEOPHYTES OR CATEGRUMENS,

serving pastor, who is an ardent lover of the mis sion as well of the great flock committed to his care

sion as well of the great flock committed to his care, to speak. Moreover, I have lived for several years among a nation of three hundred millions of pagans. I have seen them prostrating themselves before implous idols, killing their children and selling their wives. I cannot be silent: I must speak, even in my uncouth language, to help them to know their God, their Saviour and the way to ETERNAL SALVATION.

And whether, at this dread moment, when a terrible flood of calamities is rushing against the Church of God, I cannot begin to detach your eyes from the general cause and fix them on one single part, I shall conform myself to the views expressed some months ago by our Holy Father in his answer to the deputation from the United States:—"My beloved children"—did fils Hollness answer—"tell ail my sons of the United States that I bless all of them. Tell them that at the present time there are no more Catholic governments, but only one great army, composed of all the Soldiers of the Soldiers of the World. Yes, one battle field, in which are but two camps, two chiefs, two flags and only one victory, and that will be ours. Now, from all the parts of this immense battle let us look on high at the blessed Mother of God, nelp of the Christ, and we will overcome our enemies." Let us conform ourselves to this view of our common father, and to-day, meeting on the young and thriving soli of America—I, coming from 6id Pagan Asia, you from old Christian Europe—let us, after naving saluted our common flag, follow the intention of our Holy Father and animate ourselves to right for Christ in taking a general glance at the whole

whole

BATTLE FIELD OF CHRISTIANITY.

Then we will follow the direction of St. Paul, exhorting us to put on the armor of God, for a two-fold purpose. First, to stand our ground against the enemies of God in our own countries; second, to advance in the battle field, to prepare the way for the Gospel and win over all the nations to the king-dom of Christ. I had occasion to consider by my-self around the whole world the principal parts of the battle field of Christianity. Seven years ago, on my way from

FRANCE TO CHINA,

my way from

France to China,

I was a witness of the Mohammedan superstition
enslaving so many millions of souls on the very
borders of our Christian countries. In Egypt I
nardly escaped a popular tumuls of those fanatics
in consequence of the entering of my companions
into their mosque without the celebrations of their
accustomed signs of respect for the false prophet,
"Oh my God," said I, "when will Your mercy en-

and deliver from their impure grasp whole Chris-tian countries and the sacred tomp of Christy" I have seen the vast countries of India, where 160,000,000 men are enslaved by the superstitions of

which the Chinese punish by decapitation—by a trade which poisons millions of bodies and souls in the vast empire of China.

"OH, MY GOD!"

thought I, "when are the crowded populations ancienty evangelized by your apostle, St. Thomas, among which are numbered but a million of Christiants, to enter into the loid of Christianty? When is the formerly Catholic nation of Stheired and Edward the Cordessor to understand that her calling is not to pillage and poison the heathen nations, but to open to them the way of Christian civilization and eternal salvation?" What have I seen during several years' residence in the mission of China? In this immense empire, containing 300,000,000 of men and 100,000,000 of tributaries.

THE THIRD PART OF MANKIND plunged into the dark superstition of Buddhism, prostrated before idois, a little flock of half a million Christians scattered among them, Europeans displaying unshamelully all the scandals of an ungodiy life. The ruling class of China contounding themselves of the popular ignorance in a common appreciation and hatred of foreign influence—availing themselves of the popular of make it a basis for perpetual outbreaks—framing at this very moment the most formasable conspiracy that ever existed against Christianity,

A CONSPIRACY

which is to break out when assisted by our own engineer and instructor. They fill have prepared tremendous fleets and armies, equipped with our engines of war, to rush on us with eight or ten milions of soldiers, and overthrow at the same time foreign inducace and Christianity.

The learned missionary went on at length to describe the Catholic missions in China and the results which may be attained by their work.

Father Vasseure with Delivera, this evening, at St. Stephen's church, a lecture on the Catholic missions in China light and the proper in the catholic missions in China and the results which may be attained by their work.

suits which may be attained by their work,
FATHER VASSEUR WILL DELIVER,
this evening, at St. Stephen's church, a lecture on
the Catholic missions in Caina, illustrated by maps
and drawings, and complete with statistical information. From the learned missionary's experiences during many years in China this will, no
doubt, prove to be one of the most interesting lectures ever delivered in New York city on a similar
subject.

LYRIC HALL SERVICES.

The Religion of Humanity-The Atone ment-Christ's Mission-Discourse by the Rev. O. B. Frothingham.

Rev. O. B. Prothingham yesterday addressed a of Humanity—Atonement." Humanity, he said, not only reaches over vast spaces of time, but it had covered, and covers, all the bounds of atonement. It breaks open the mountain top and it sits down in the depth of sorrow;

all the angels song to its heart and all the devise how there; it is at once the dust and the deity. The minister referred to the different conditions of men, and their relations in life to each other, to show the contrasts in humanity which go to make up the links in the vast chain that binds men together. To some the words of humanity are utterry unknown; his aim is self-advancement, so get all he can, no matter how he gets it, even if he has to betray public trust,

MAKE A CORNER IN WALL STREET

or rob the poor; of another class are those who do good to their fellows, who contribute to good works.
There is a contrast between them, as there is a contrast between a John Howard, the pattanthropist, and a James Fisk; it is the difference between heaven and earth, between God and hell. This difference between the saint and the singer is not at-

the sinners; they never have love, kindness or hu-mility, yet they are often surprised by a noble life experience as that is a revelation, and it results in conversion. Such a feeling was experienced when Jesus came with such a mountain of adamant, such a flood of loving kindness for the pure in heart. He came with a character that made all feel themselves very black by the side of his whiteness. The sorrowful were sure of comfort; the sick were healed, and

The sorrowful were sure of comfort; the sick were healed, and

EVEN THE WOMEN OF THE TOWN,
afraid to be seen, touched the hem of the garment and believed, and were forziven. When you remember his love you will feel your turpitude falling off like worn-out skin. He was infinitely above you, but simple, because He impresses you. Dear friends, say you I have touched the root of the matter? That is the geneals of the religion. On the one side there are purity and love; on the other hand sin unable to crawl towards Him. Christ, who is the ideal man, takes the initiative towards this atonement, and comes down to the earth and takes the form of ordinary humanity, not as a prince, but as a man, to shed a perpetual stream of regeneration. Atonement is regeneration—a blending together of heaven and earth. The pastor spoke of the sentiments that animate men of different temperaments, and showed that a man sepsing together of heaven and earth. The pastor spoke of the sentiments that animate men of different temperaments, and showed that a man separated or isolated from his kind becomes animal in insitabit; the instincts of the brute will take the place of the finer elements of humanity that make him a social being. He spoke of Senedict Arnold, who deserted his country, as a man who cut the cord that bound him to his kind—that separated him from his humanity. By being a traitor he forfeited his species. This is a valgar individualism; There is a Noblek individualism; There is a Noblek individualism; that claims the right to do right; that prevents the strict adherence to truth; this touches the essence of humanity; it feeds upon the sunshime. Some men will start a drinking of gambling saloon and say "It is nobodys business; for society has vital bonds, and the man who violates them CUTS THE BONDS that bind him to it, and is away; so from one society into another the person drops down and gradually sinks into obscurity; if you look inside of such a person you will find A SPECIES OF DRY ROT going on there—a gradual sinking down towards the beast. So is it with the indolent man; he becomes a piece of drift wood driven about from shore to shore. So with the drunkard and the victous man; they do not love; they do not know what love is; they have no connection with this world of sweetness, So with the dissolute man; society drops him, and he

ness. So with the dissolute man; society drops him, and he

RALLS AWAY LIKE A WITHERED LEAF.

We are saved by the Christ of humanity—by faith in the principles of humanity. Do something, give something. No matter what is done, so if be in thought and feeling, and the atonement is effected. Yet the contract must be with humanity. A man may love his family, but it is not enough; he must love his kind as well. The problem of atonement is to effect a reconclitation between the higher and the lower. It was for this that Christ came into the world. The one burden of all the preaching is that the Son of Man came; that he was loving; bore the cross; that the stripes were iaid upon Him; that the North of Mancame; that he was loving; bore the cross; that the stripes were iaid upon Him; that and died for humanity. We must come back to the true Christ; the simply human, the just, the true in everyboody's heart. That is the Christ that goes about the world, bowing in Getasemane, mounting Caivary and making ine Golgotha giorious.

AMERICAN TRACT SOCIETY.

Meeting Last Night at Madison Square Pres-

byterian Church.
A meeting of the friends of the American Tract ociety was neld last evening at the Madison square Presbyterian church. The meeting was called for the purpose of hearing a report or summary of the transactions and labors of the society during the past year. Rev. Dr. Adams presided. The Rev. F. E. Shearer, the District Secretary of San Francisco, gave some interesting personal observations of the progress of the mission on the Pacific Coast. He said there was in that region a great moral and spiritual destitution; whole counties without any schools; 160,000 children deprived of The mission has organized Sunday schools and preaching the Gospe to heathen. The Spanish-speaking population have no preachers, except the colporteurs and the three hundred Spanish publications of the society.
There are also some sixty-three thousand China porteurs of their own race employed by the society the Home Secretary then gave a detailed account of the workings of the association for the past year of which the following is a shummary:—

of which the following is a summary:—

The American Tract Society is about to begin its fortysignth year. Since 1826 its annual issues have increased from
8,500,000 to 157,000,000 pages, new-foliding an annual issue of
over eight million copies of its six periodicals. Its business
is self-sustaining. Donations and legacies are wholly devoted
to missionary work. The receipts from these sources, for the
last year, were \$100,321 ib. it expended in salaries and
in cash appropriations for mission presses abroad,
\$62,545 and and made grants of publications to the value
of \$50,462, the benevolent expense of collection and
administration being met from other sources. A summary
of the Society's missionary operations is contained in "The
Stewardstip," a small document distributed in the pewa.
By grants of publications soldiers, salors, prisoners, freedmen and others in a great measure without the living preacher
are supplied with saving truth. Pastors, home and foreign
missionaries, chaplains, Sunday school superintendents and this the society has a world-wide field, and its friends will be glad to learn that its publishing committee have approved to be issued at foreign mission stations over four thousand distinct publications of which 568 are volumes. By Union Missionary colporage the society reaches the homes or the destitute. It is the organized lay preaching of the churches, in which nearly five thousand men, representing all the evangelical denominations have labored, and in which over ten million Christ and the state of the colporation have labored and in which over the million Christ and West. These go from house gaze in conversation on personal religion, direct in quirers to Christ, lift up their volces in prayer induce persons to attend churches when any are accessible enlist others in Christian effort, organize Sabbath school and prayer meetings, distribute Hules to the needy, and supply, by sale or grant, books, tracis and papers attapted to the wants of the people. In more or less direct connection in this colporate more than three thousand hopeful conversions were reported from the South during the past year. The labor of these colporters is irrected from eight centres, such as Richmond, Chotago, St. Louis and San Francisco. The District Secretary from the latter place is present and will give details of colportage in the field west of the Rocky Mountains.

Addresses were also delivered by Rev. John Cotton Smith, by William E. Dodge, who has just returned from Syria, and Mr. Ruius W. Clark, who has recently returned from Japan.

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

The Hunger and Thirst for Righteouspess The Inward Necessity is the Source of the Outward Act.

Mr. Beecher preached yesterday morning to his usual large congregation from Matthew v., 6— Biessed are they which do hunger and thirst after righteousness; for they shall be filled." Hunger and thirst indicate the wants of the body. The alarm bell rings when the body needs, and we nunger. It is a sign that the body is wasting and food is needed. Hunger may under certain circum-stances become pain, but in its normal state it is not unpleasant. It is only when the want is denied that it becomes painful, If you look at human life in its origins you will see that hunger has been one of the most important stimulants to action. Now the same law prevails in the mind—that is to say, outward activity springs from inward hunger. Some yearning or longing, the development of some faculty craving its food, answers to the hunger of the body. All the outward motions of the man are developed from some appetite inhering in the in-ward. This is the law, then, which we recognize familiarly in society in regard to the body and the mind. The law is uniform throughout the man and the outward spiritual states have their key here also So throughout life men are acting from an inward want. The inward determines, then, the real action want. The inward determines, then, the real action of men. Men without an impulse for something higher and better than they have in the present belieg to the ton, est class. There is a great class of long to the ton, est class. There is a great class of weak men who week men who they weakness; but there is a snould be pitted for their weakness; but there is a snould be pitted for their weakness; but there is a class stronger than feet society. They are tarily. These men and elements of society. They are the stoff out of which criminals are made. Crime among them becomes are made. Crime among them becomes are made. Crime among them becomes a virtue and they gloat over their shame. One knows hardly what to do with the class kept class. Above these is the great no. thy. Above within law, but still of the earth each thy. Above these is the nobinity that is capable of a he role contest is the nobinity that is capable of a he role contest in him who does not go into hie with the idea of the measure live. The idea of a partitual excellent the measure live. The idea of a partitual excellent in the measure live. The idea of a partitual excellent in the measure live.

than the masses live. The ideals of spiritual excel-lence are latest and are most dependent upon influ-ences from without—from above mainly. A longing for burity in the inward man: for truth crys-

gradually, and say it isn't possible to live better than other men. It is better to

KEEP (FP THE IDEAL than to gain ease of conscience by vulgarizing the ideal. He that holds up the standard of the truth, though it keep him in the purgatory of self-condemation, is a man, and he who lets down his ideal is a vulgarized man. We should use our apprations as a spur, and not as a discouragement. To make our ideals useful we must join to them divine strength, a childlike faith in Christ and in the future. We are never to be made happy by the reality of what we have in spiritual things. At the best we are full of inharmonies, and our joy should spring chiefly from the fact that we are love; but it is His necessity to love, and He is willing to wait for our development. Parents see their children's faults; but do they not try to educate them to their own ideals? We are out the fruits of what we ought to be. And does not God love us, knowing that we are unfinished and is He not willing to wait? In this faith we must find our peace. We must live by our best conceptions, and in the rebound we must take refuge in the bosom of Christ.

THE BROOKLYN TABERNACLE.

The Rev. De Witt Talmage on Women as Preachers and the Action of the Presby-

Tabernacle yesterday morning to hear the Rev. De Witt Talmage upon women's sphere of usefulness. ye women that are at ease; hear my voice, ye care less daughters; give ear unto my speech"—Isalah xxxil., 9. Women had not come to the usefulness which God intended they should, nor would it be left to the preacher or the politician to discuss the question as to what should be her work for the Christ has been under the superstitions of the Dark Ages. The reverend gentleman then proceeded to speak of the treatment of women in various lands and ages, saying they were generally treated as if

In Greenland, while the men hunt and fish, the women were compelled to do the hard work. They were compelled to skin and tan the hides of the an-imals, and if a fowling piece missed fire it was charged to some woman as being a sorceress, and a life had to be taken. In China

WOMEN WERE HITCHED TO A PLOUGH and made to plough the fields. Even in the East at the present time, when a man finds it necessary to speak of the wife, he does it with an apology. And what was the difference between the women there and here? O woman! said he, you would have been hitched to a plough were it not for the fact that in this land the Lord Jesus has appeared and woman has come forth in her true dignity. Women had voted before now, and he would tell them of two.

EVE VOTED IN PARADISE to enslave the world in sin, and Mary voted in the manger for the emancipation of the human race There were three or four spheres of usefulness for women to which he would point them. In the first place he would say that home was the grand sphere of usefulness. If there were a family of three or four children to look after the mother would have very little time for anything eise. They might be sent to day school, they might be sent to the Sabath school or left to the servant, but after all no one could take the place of the mother. The world was full of men who were josting and contending. The one who has the dollar was struggling to keep it, and the one who has the structure of the mother. The world was struggling to keep it, and the one who has the dollar was struggling to keep it, and while this was going on the woman was enjoying the quiet of her home, where

SHE REGEND AS QUEEN.

She might better be there than in the palace of the princess. There might be no carpets upon the floors, or the walls might not be adorned with pictures or stiks in the wardroses, but it was home, and as such was endeared to the heart by the sacred memories of a father and mother. If they wanted a tender remembrance of the pest they could read it in just four letters, flae; could read it in just four letters, and it was home! What was their ideal or a Queen? It was the woman who presided over their lather's housenole and went down by his side to the grave. They would be willing to kiss the sod or the dust over her grave could they but near her speak again. As another There were three or four spheres of usefulness for

As another

SPHERE OF WOMAN'S USEFULNESS
he would point them to the hospital. Men could
could not perform the duties there. Their hands
were too rough and their feet too heavy. There
was no better illustration of woman's usefulness in
the hospital than during the late war. When a man
was wounded upon the battle field the first
question which would be asked him when he was
picked up by a man was, "What regiment do you
belong to?" The first question the woman would
ask was, "Where are you wounded?" and then she
would proceed to put on the bandages and administer the cordial.

would proceed to put on the bandages and administer the cordial.

There was another sphere he would mention, and that was in the Sabbath school. There was no sphere, he believed, where she could be so useful as here; and she would ere long be allowed to do the work in the Church. Meanwhile they must be loyal to the Church. During the last few days THE COMMUNITY HAD SEEN AGITATED because a woman had preached in a church, and some came to the conclusion that society was ready to tumble to pieces in consequence. Had she horns upon her head or hoofs upon her feet? No. She was only a plain Quakeress, with a plain cap upon her head. Did she preach treason to the State in place of God? No; she only told them now Jesus came into the world to save sinners. Then the ministry came to legislate upon what they called the crime of this woman, and after two days of deliberation they called the attention of the clergy of the Presbyterian Church to the resolution of the General Assembly of 1832, which declared that

A WOMAN SHOULD NOT PREACH.

of the General Assembly of 1832, which declared that

A WOMAN SHOULD NOT PREACH.

There were ways of having enactments of this kind changed, and ne prayed God that the time might soon come when that item would be revoked. (Amen.) He believed that the vast majority of the people were in favor of women having the right to tell of Jesus. He nad no faith in those who meant to enslave women and who considered her preaching wrong. (Applause.) He hoped they would not applaud. Was woman preaching a crime? It was forty years ago since that enactment against woman preaching was passed, and there were many changes since that time. This woman had not endangered the Bapust Church or the Methodist Church by her preaching, and he did not believe it would endanger the Prosbyterian church. Might a woulan preach the Gospel to one man if a cabin? Yes. Might she preach to twenty-five? Well—yes. Now, where was the difference between preaching to twest yaye or one thousand? He did not see any. Some mell talked at H.

She Was a Perdoctous Animal, who should be kept chained for fear she would hreak out and devour somebody. He believed the time would soon come when women would preach the Gospel all over the land. Meanwhile he would have them select some sphere of usefulness and do all the good they could.

CHRIST EPISCOPAL CHURCH.

The Excellency of the Gospel Over Other Religious Systems-Sermon by Rev. Charles N. There was a large congregation assembled in

Christ Protestant Episcopal church, Beaford ave-nue, yesterday morning, and previous to the deliv-ery of the sermon Rev. Dr. Partridge, the esteemed rector, stated that never since he had been connected with the church had there been such a dis position on the part of the members to aid him in the great work which the church had to perform in that community. He thanked the vestry for providing him an assistant minister, through whose instru-mentality souls might be brought into the fold of Christ and the church enlarged and beautified.

Rev. Charles N. Babcock then proceeded to de liver his inaugural discourse, which was an able and eloquent production. He took for his text the sighth verse of the lortleth chapter of the prophecy of Isaiah-"The grass withereth, the flower fadeth out the word of our God snall stand forever. Nearly twenty-six hundred years had passed since the evangelical prophet uttered that declaration the evangelical prophet uttered that deciaration, the voice of the Inspired speaker was heard no more on earth, and he himself in his own mortality contributed his item to the evidence of the trath he uttered. The Jewish people in their then existent state had pussed away, their Temple was destroyed, the fires of its altars were extinguished, and the victims of its sacrifices no longer shadowed forth the one great sacrifice for sin. The Levitical types and figures had served their purpose in the economy of Heaven, and the people to whom they represented better things to come were scattered abroad among the nations of the earth. And yet all things we're not changed. Man, in his frail and perishable native, is now as he was then, and the metaphor of the Deophet was still applicable to all the states of men. Man, being an imperfect creature, could

in favor of a proposition incapable of mathem demonstration; a third deciared, "Whatev expedient is right;" while a fourth couns men to depend upon the intuitive evidence of moral sense as its standard, in the scale of wall doubtful questions were expected to find true worth. If in search of guidance man ascer to a higher and more extended plane or thou he found the same diversity of opinion to the philosophy of religion. On the hand he is informed that all religion has its ori in superstition, in the ignoble fear of unseen a supposed supernatural powers, and in order to supposed supernatural powers, and in order to shim of that uncomfortable superstitions dread is told that nature alone is competent to produce all things, and that the belief in a great First cabellind nature is but an evidence of a weak a ignorant mind. On the other hand, it was affirm that God himself is nature and nature God. behind nature is but an evidence of a weak and ignorant mind. On the other hand, it was affirmed that God himself is nature and nature God. If, however, panthelsin nor deism carried conviction to his heart the seeker for a guide need not stop there; for the wide field of rationsiism spread itself out before him. All these systems proved failures, and the cry of humanity was still, "Give me a guide." The only satisfactory response was to be found in the Word of God, which, by the Gospel, was preached unto the world. The preacher proceeded to show that when the gospel was inaugurated talse religions had imposed upon their devotees heavy burdens; the most refined and educated people had become victous and corrupt; social and political integrity was undermined, and what there was good in creek philosophyran into that which was bad. Some fundamental everlasting truths which could not be corrupted and concealed, although surrounded by sophistries and encrusted with errors, remained to remind the people of purer and better days, like antique coins, which clink and glisten amid the ruins they adorn. But when man's inventions and philosophies had tried their best and failed, the Gospel came, because God said it should. Kings, warriors, prophets and statesmen had passed away, but the Word of God would remain forever. At the appointed time the Desire of all actions came, and He lived and died, and lailen man was ransomed. The Gospel He brought obtained an influence philosophy had never known; it had no uncertain sound, but reiterated the glorious message of Him who sent it forth—"He brought obtained an influence philosophy had never known; it had no uncertain sound, but reiterated the glorious message of Him who sent it forth—"He brought obtained an influence philosophy had never known; it had no uncertain sound, but reiterated the glorious message of Him who sent it forth—"He brought obtained an influence philosophy had never known; it had no uncertain sound, but refereated the live." Its instruction was not for earth al

WORSHIP AT THE BROOKLYN ACADEMY.

Free Religious services for All-Sermon by Unprofitable Servant.

Rev. Henry Powers, late pastor of the Elm place Congregational church, preached the sermon at the Brooklyn Academy of Music last evening. The building was densely crowded, the congregation being made up from both the wealthy and poor classes, who flocked thither as soon as the doors were opened. By half-past seven o'clock the parquet, balcony and dress circle were tain seats, ranged themselves along the walls. The family circle was soon afterwards crowded also, very many of those in that part of the house being boys, who kept up a continual buzz of conversation until the services commenced. In fact, the presence of this animated throng of juveniles reminded the observer more of the habitues of the family circle at a theatrical performance than the attendants at a religious meeting.

The stage was occupied by a large number of ladies and gentiemen, among whom were noticed many well-known residents of Brooklyn. A choir of about twenty voices occupied the left of the

stage. The hymn sung by the choir and congregation was selected from a printed pamphlet of
"hymns and tunes," copies of which were circulated about the house.

At about eight o'clock the services were opened
by singing, after which Rev. Mr. Putnam, pastor
of the Unitarian Church of the Saviour, read a
portion of the scriptures and offered a fervent
prayer. After more singing,

Rev. Mr. Powers referred to the fact that all the
pamphlets of hymns distributed at the services
last Sunday evening had been taken away,
and remarked that if those distributed
last evening were left behind they would be eacouraged to print more, so that the congregation
would have a better supply. Mr. Powers gave
notice of a meeting to be held on Wednesday evening, in the Assembly Room of the Art building
adjoining the Academy, for the purpose of discussling what sort of a religious organization is

would have a better supply. Mr. Powers gaves notice of a meeting to be held on Wednesday evening, in the Assembly Room of the Art building adjoining the Academy, for the purpose of discussing what sort of a religious organization is demanded by the times in which we live. All persons are invited to participate in the discussion.

Mr. Powers announced his text from St. Matthew XXV., 30:—"But cast ye the unprofitable servant into onter darkness; there shall be weeping and gnashing of teeth." A very hard sentence we knought, perhaps, he said, and a cruel one to be indicted upon such a man; for certainly, according to the parable, this poor man had done no great wrong. He was not a debauchee, he had stolen nothing, he was no murderer; on the contrary he had many good traits about him. He had that excellency which many admired so much he was afraid of his Lord and was so constrained to a certain line of conduct of which he tells us in the parable. If we would understand this matter we must study the passage in its connection and consider the drift of the whole paragraph of which it formed a part. The Lord was discussing in a previous chapter concerning the law of retribution which He had indicated, and in accordance with which He carried on His moral government—the law wanten was about to exhibit itself in the concerning the law of retribution which He carried on His moral government—the law wanten was about to exhibit itself in the concerning the law of retribution was this: This law proceeded according to this principle. It was not whether a man had done any bad especially, but rather whether he had improved his opportunities—whether he had maderight use of his talents; whether he had been equal to the privileges granted to him in this life; whether he had made right use of his talents; whether he had been equal to the privileges granted to him in this life; whether he had made right use of his talents; whether he had been equal to the conferring of gifts upon His children, and the conferring of gifts in the way h

be fulfilled.

Rev. J. Hyatt Smith made a few remarks on the efficacy of a mother's prayer, and exhorted his hearers ever to remember the prayers offered in their behalf. The services were brought to a close by prayer and singing.

ST. PETER'S CHURCH, JERSEY CITY.

The Mission and Its Good Fruits-Eight Converts Baptised-Sermon by the Father Conpemann on the Mercy of God.
The mission which the Jesuit Pathers opened two
weeks ago in St. Peter's church, Jersey City, will

be closed to-day. It was most successful from the first day, the church being crowded as well at five o'clock in the morning as at nine at night. The entire congregation took advantage of the opportunity so rarely presented. Hundreds of persons not within the pale of the Church attended the services, and the result hosom of the Church during the past two weeks.

The sermon at last mass yesterday was preached

by the Rev. Father Coupemann, from Psalm exity., s, 2... The Lord is gracious and merciful, patient and plenteous in mercy. The Lord is sweet to all, and his mercies are over all dis works." The justice of God is terrible in its effects, and is well calculated to inspire us with the fear of God and to prevent us from the ac tual commission of sin. But His mercy is as incom prenensione as it is above all the other works of God. His mercy is sufficient to bring buck